

gave away to his acquaintance, it will appear that the remainder was but a slight matter. As for private contributions or assistance of that kinde he had never any: for though there were many who would gladly have made those oblations, yet he industriously prevented them by publick avowing that he needed not. In which refusal he was so peremptory, that when being in *Oxford* made Prisoner at the Sign of the *Bear*, thence to be sent immediately to *Wallingford* Castle, a Gentleman, perfectly a stranger to him, and coming by chance to the Inne, and hearing of his condition, having fifty pieces by him, would needs have presented them to him; though the *Doctor* had be-

fore him the barbarous usage of his brethren, clap'd on Ship-board under hatches, the like to which he might probably enough meet with; and though this extraordinary occurrence seem'd to carry with it somewhat of providential designment; yet he wholly refus'd the offer, as afterwards he did a far greater Summe from a person of honour that courted him with it. Onely one twenty pound he was surpris'd by, and thought fit to accept, which after some dispute with himself he did upon these two grounds: first, that he might not gratify the pride from whence he was us'd to say mens reluctancies to receive benefits proceeded; and secondly, that he might not
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give the Gentleman the discomfiture of seeing he had made an unseasonable Offer.

But with all this disproportion'd Expence unto Revenue (a thing which after a very deliberate and strict enquiry remaines riddle still, and an event next door to miracle) the *Doctor* daily improv'd in his Estate, and grew in spight of all his Liberality rich, being worth at the time of his death about 1500*l.* which yet we are not to marvail should be strange to us, since it was so to the *Doctor* himself, who often profess'd to wonder at it, and thereupon would apply this Axiome, that *Half is more then the whole*, his mean Revenue by being scatter'd in the worst of times grow-

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ing upon him, when others that had great ones, by griping made them less, and grew stark beggars.

As the *Doctor* was thus charitable, so was he gentle and liberal; his openness of hand in Secular occasions was proportionable to that in Sacred. When any one had sent him a slight present of Apples or the like, his reward would usually much exceed the value; and he would be so well pleased to have such an occasion of giving to a servant, saying, *Alas, poor Soul, I warrant he is glad of this little matter, that this seem'd a part of the sender's Courtesy.* Thus if there happen'd any other occasion of giving, or of gratifying or advancing publick works, (for

(for instance the great Bible, upon which he was out 50*l*. and reimburs't himself onely by selling two Copyes) he would be sure to doe it at a free and highly-ingenuous rate. So that he was sparing onely to himself, and that upon no other principle, but thereby to be liberal to those he lov'd better then himself, the necessitous and poor. A pregnant instance whereof may be, that the *Doctor* upon occasion calculating his Expences on himself, found them to be not above five pound in the year.

Besides this, he had a further impediment to Riches, an easiness which alone has wasted other mens estates; he commonly making those he dealt with

their own arbitrators, and if they seriously profess'd they could go no higher, he descended to their termes, saying commonly, that *this trash was not worth much ado.* And beyond this he was so careless after bargains, that he never receiv'd script of paper of any to whom he lent, nor Bond of any for performance of Covenants, till very lately from two persons, when he found it necessary to use that method with them. He was us'd to say, that if he thought men knaves, he would not deal with them; and if indeed they were so, it was not all his Circumspection that could prevent a Cheat: On the other side, if they were honest, there needed no such caution. And possibly if we consider the whole matter, there was
not

not such imprudence in the manage as at first appears: for Bonds would have signified little to him, who in the best times would scarce have put them in suit; but would certainly have starv'd before he would have made an application to those Judicatoryes which of late prevail'd, and usurp'd the protection as well as the possession of mens rights, and were injurious not only in their Oppressions but Reliefs.

In those black dayes, being charg'd with the debt of about 50 or 60 l. formerly by him pay'd, being offer'd a release if he would take his Oath of Payment, he thought the condition too unequal, and was resolv'd
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to double his payment rather then performe it : but a farther enquiry having clear'd the Account, he incurr'd not that penalty.

To a Friend of his who by the falseness of a correspondent whom he trusted was reduc'd to some extremity, and enquir'd what course he took to scape such usage, the Doctor wrote as follows ;

To your doubt concerning my self, I thank God I am able to answer you, that I never suffer'd in my life for want of band or seal, but think I have far'd much better then they that have alwaies been careful to secure themselves by these cautions. I remember I was wont to reproach an honest fellow-Prebend of mine, that whensoever a
Siege

Siege was near, alwaies sent away what he most valued to some other Garrison or Friend, and seldom ever met with any again, the sollicitude was still their ruine: Whereas I venturing my self and my Cabinet in the same bottom, never lost any thing of this kind. And the like I have practis'd in this other instance. Whom I trusted to be my friend, all I had was in his power, and by God's blessing was never deceived in my trust.

And here amidst all these unlikelihoods and seeming impossibilities Riches thrust themselves upon him, and would take no refusal: it pleasing God, since he had exemplified the advices of his *Practical Catechisme* to the duties of Alms and charitable distributions, in him also to make
good

good and signally exemplifie the assurance he there and elsewhere made in the behalf of Almighty God upon such performance, the giving affluence of temporal wealth. Nor was he the single instance of this truth; as he had Profelytes to the speculative verity, he had partisans also of the effect and real issue of it. About four years since a person of good Estate, and without charge of Children, coming to visit the D^r, among other discourse happen'd to speak of the late Dean of *Worcester*, D^r *Potter* (whose memory, for his remarkable Charity and all other excellencies befitting his Profession and Dignity in the Church, is precious.) This Gentleman there related, that formerly

ly enquiring of the Dean how it was possible for one that had so great a charge of Children, was so hospitable in his Entertainment and profuse in Liberality, not onely to subsist, but to grow rich; he answered, that several years before he happen'd to be present at a Sermon at S^t Paul's Cross, where the Preacher recommending the Duty of Alms and plentiful giving, assur'd his Auditory that that was the certainest way to compass riches. He moved there with, thenceforward resolv'd diligently to follow the counsel and expect the issue; which was such as now created so much wonder. It fortun'd that at that time when this was telling, the *Doctor's* Δευτερας *Periodes* were newly come

come out, and therewith this Sermon of the *Poor man's tithing*. He therefore willing to improve the opportunity, confest that he himself was that Preacher which Dr *Potter* referr'd to, and that there was the very Sermon: which immediately giving to this Visitant, he desir'd Almighty God it might have the like effect on him; and so after a short civility dismiss him.

As to the way and very manner of his *Charity*, even that was a part of his donation and largess. One great care of his was to dispose of his reliefs so as to be most seasonable; to which purpose he had his spies and agents still employed to give him punctual notice of the occurrents in their several stations.

stations. His next endeavour was to dispense them so as to be most endearing. To persons that had been of quality he consulted to relieve their modesty as well as needs, taking order they should rather finde then receive Alms: and knowing well they were provided for, should not yet be able to guess by what means they were so. To those who were assisted immediately from his hand, he over and above bestow'd the charities of his familiar and hearty kindness: in the expressiveness of which he was not onely assisted by his habitual humility, or positive opinion, upon which he was us'd to say that *'twas a most unreasonable and unchristian thing to despise any one for his poverty; but*
much

much more by the pleasure and transport which the very act of giving transfus'd into him: which whosoever noted, stood in need of no other proof of the truth of his usual affirmation, *that 'Twas one of the greatest sensualities in the World to give.* Upon which consideration he often took occasion to magnifie the exceeding indulgence of God, that had annex'd future rewards to that which was so amply its own recompence. Another circumstance in the Doctor's Liberality not to be pass'd over was his choice of what he gave; his care that it should not be of things vile and refuse, but of the very best he had. It happen'd that a Servant in the family being troubled with the Gout, the Doctor gave order that
that

that he should have some of the plaister which he us'd in the like extremity: but the store of that being almost spent, the person intrusted in this office gave of another sort, which was of somewhat less reputation. Which practice the *Doctor* within a while coming to know, was extremely troubled at it, and complain'd of that unseasonable kindness unto him, which disregarded the pressing interests and wants of another person, and thereby gave him a disquiet parallel to that which a fit of the Gout would have done.

But besides this of giving, the *Almes* of lending had an eminent place in the practice as well as judgement of the *Doctor*. When

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he saw a man honest and industrious, he would trust him with a Summe, and let him pay it again at such times and in such proportions as he found himself able: withall when he did so, he would adde his Counsel too, examine the persons condition, and contrive with him how the present Summe might be most advantageously dispos'd; still closing the discourse with Prayer for God's blessing, and after that dismissing him with infinite affability and kindness. In which performance as he was exuberant to all, so most especially to such as were of an inferiour degree; giving this for a Rule to those of his friends that were of estate and quality, to *treat their poor Neighbours*

bours with such a chearfulness, that they may be glad to have met with them. And as upon the grounds of his most gentile and obliging humanity he never suffer'd any body to wait that came to speak with him, though upon a mere visit, but broke off his beloved studies, upon which his intention was so great, that he extremely grudg'd to be interrupted by any bodily concernment of his own, and so would often intermit his prescribed walks and Suppers in pursuance of it: so with a more exceeding alacrity he came down when it was told him that a poor body would speak with him. Such of all others he lov'd not to delay; and so much he desired that others

should doe the same, that when the Lady of the House diverted either by the attractives of his discourse, or some other occasion, delay'd the clients of her Charity in Almes, or that other most commendable one in Surgery, he in his friendly way would chide her out of the room.

As Poverty thus recommended to the *Doctor's* care and kindness, in an especial manner it did so when *Piety* was added to it: upon which score a mean person in the Neighbourhood, one *Houfeman*, a Weaver by trade, but by weakness disabled much to follow that or any other employment, was extremely his favorite. Him he us'd with a most affectionate freedome, gave him
seve-

several of his Books, and examin'd his progress in them; invited him, nay importun'd him still to come to him for whatever he needed, and at his death left him ten pounds as a Legacy. A little before which fatal time, *He* and the *Lady P.* being walking, *Houfeman* happen'd to come by, to whom after the *Doctor* had talk'd a while in his usual friendly manner, he let him pass; yet soon after call'd him with these words, *Houfeman*, if it should please God that I should be taken from this place, let me make a bargain between my Lady and you, that you be sure to come to her with the same freedome you would to me for any thing you want: and so with a most

tender kindness gave his benediction. Then turning to the Lady, said, Will you not think it strange I should be more affected for parting from *Houfeman* then from you? His treating the poor man when he came to visit him in his Sickness was parallel hereto in all respects.

Such another Acquaintance he had at *Pensehurst*, one *Sexton*, whom he likewise remembred in his Will, and to whom he was us'd to send his more practical Books, and to write extreme kind Letters, particularly enquiring of the condition of himself & Children: and when he heard he had a boy fit to put out to School, allow'd him a pension to that purpose: and also with
great

great contentment receiv'd from him his hearty, though scarce legible, returns.

Nor will this treatment from the *Doctor* seem any thing strange to them that shall consider how low a rate he put upon those usual distinctives, Birth or Riches; and withall how high a value on the Souls of men: for them he had so unmanageable a passion, that it often broke out into words of this effect, which had with them still in the delivery an extraordinary vehemence, *O what a glorious thing, how rich a prize for the expence of a man's whole life were it to be the instrument of rescuing any one Soul?* Accordingly in the pursuit of this designe he not onely wasted himself in perpetual toyle of study,

but most diligently attended the offices of his Calling, reading daily the Prayers of the Church, Preaching constantly every Sunday, and that many times when he was in so ill a condition of health, that all besides himself thought it impossible, at least very unfit, for him to doe it. His Subjects were such as had greatest influence on Practice, which he prest with most affectionate tenderness, making tears part of his Oratory. And if he observ'd his documents to have fail'd of the desired effect, it was matter of great sadness to him; where instead of accusing the parties concern'd, he charg'd himself that his performances were incompetent to the designed End, and would

would sollicitously enquire what he might doe to speak more plainly or more movingly; whether his extemporary wording might not be a defect, and the like. Besides this, he liberally dispens'd all other spiritual aids: from the time that the children of the Family became capable of it till his death, he made it a part of his dayly business to instruct them, allotting the interval betwixt Prayers and Dinner to that work, observing diligently the little deviations of their manners, and applying remedies unto them. In like sort, that he might ensnare the Servants also to their benefit, on Sundaies in the afternoon he catechiz'd the Children in his Chamber, giving liberty,
nay

nay invitation, to as many as would to come and hear, hoping they haply might admit the truths obliquely level'd, which bashfulness persuaded not to enquire for, lest they thereby should own the fault of former inadvertence. Besides he publickly declar'd himself ready and desirous to assist any person single, and to that purpose having particularly invited such to come at their leisurable hours, when any did so, he us'd all arts of encouragement and obliging condescension; insomuch that having once got the Scullion in his Chamber upon that Errand, he would not give him the uneasiness of standing, but made him sit down by his side: though
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in other cases amidst his infinite Humility, he knew well how to assert the dignity of his place and Function from the approaches of Contempt. Upon this ground of ardent love to Souls, a very disconsolate and almost desponding person happening some years since to come to him, there to unload the burthen of his minde, he kept him privately in his Chamber for several dayes with a paternal kindness, answering every scruple which that unhappy temper of Minde too readily suggested, and with unwearied patience attending for those little Arguments which in him were much more easily silenc'd then satisfied. This practice continued, till he at last discovered his impressions

pressions had in good proportion advanc'd to the desir'd effect, which proceeded carefully in this Method, that Duty still preceded Promise, and strict Endeavour onely founded Comfort.

On the same motive of this highest Charity, when some years since a young man, who by the encouragement of an Uncle, formerly the Head of an House in *Oxford*, had been bred up to Learning, but by his Ejectment at the Visitation was diverted from that course to a country-life, and being so, to engage him therein was also married and had children; amidst his toilsome avocations continued to employ his vacant hours in study, and happening on some of the *Doctor's* writings,

writings, was so affected with them, as to leave his Wife and Family and Employment, to seek out the *Doctor* himself, whom being accordingly addrest unto, the Excellent *Doctor* met this unknown Romantick undertaker with his accustom'd kindness, and most readily received this Votary and Profelyte to Learning into his care and pupillage for several years, affording him all kinde of assistance both in studies and temporal support, till he at last arrived at good proficiency in knowledge, and is at present a very useful person in the Church.

Nor could this zeal to the eternal interest of Souls be superseded by any sight of danger
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however imminent. The last year one in the neighbourhood mortally sick of the small Pox desiring the *Doctor* to come to him, as loon as he heard of it, though the disease did then prove more then usually fatal, and the *Doctor's* age and complexion threatned it particularly so to him, and though one might discern in his countenance vigorous apprehensions of the danger, he presently suppress'd his fears, staying onely so long as to be satisfied whether the party was so sensible that a Visit might possibly be of use, and being inform'd thereof, cheartully went; telling the person that happen'd to be present, whose dreads in his behalf were not so easily deposited, that he
should

should be as much in God's hands in the sick man's chamber as in his own: and not contented with going once, appointed the next day to have return'd again; which he had done, had not the Patients death absolv'd him of his promise.

So likewise when at another time a Gentleman of no very laudable life had in his Sicknels desir'd to speak with the *Doct^r*, which message through the negligence of the person employ'd was not deliver'd till he that sent it was in the last agonies of death; the *Doct^r* was very much affected at it, passionately complaining of the *brutishness* of those that had so little sense of a Soul in that sad state: and pouring out his
most

most fervent Prayers in his behalf, requested farther that by this example others, and in particular the Companions of that unhappy person's Vice, might learn how improper a season the time of Sickneſs, and how unfit a place the Death-bed is for that one great important Work of Penitence, which was intended by Almighty God the one commensurate work of the whole Life.

But though to advance the Spiritual concerns of all that could in any kinde become receptive of the good he meant them was his unlimited designement and endeavour, yet to nourish and advance the early Vertue of young persons was his more choſen ſtudy: When he ſaw ſuch a one, he would contrive and ſeek
out

out wayes to insinuate and en-
dear himself, lay hold of every
opportunity to represent the beau-
ty, pleasure and advantage of a
pious life; and on the other side
to express the toyle, the danger
and the mischief of brutal sen-
suality. Withall he would be still
performing courtesies, thereby to
oblige of very gratitude to him,
obedience and duty unto God.

Where to pass by the many in-
stances that he gave of this his
Charity, it will not be amiss to
insist on one as a *specimen* of the
rest, which was thus. It happen'd
during the *Doct^r's* abode in Ox-
ford in the War, that a young man
of excellent faculties and very
promising hopes in that place, by
his love to Musick was engag'd

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in the company of such who had that one good quality alone to recommend their other ill ones. The *Doctor* finding this, though otherwise a stranger to the person, gave him in exchange his own; and taking him as it were into his own bosome, directed him to books, and read them with him, particularly a great part of *Homer*, at a night dispatching usually a Book, and if it prov'd Holyday, then two; where his Comical expression was, when one *Iliad* was done, to say, *Come, because 'tis Holyday, let us be jovial and take the other Iliad*, reflecting on the mode of the former Debauches, whose word it was, 'Tis Holyday, let's take the other Pint.

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And as the *Doctor* labour'd in the rescue of single persons, he had an Eye therein to multitudes; for wherever he had planted the seeds of Piety, he presently cast about to extend and propagate them thereby to others: engaging all his Converts not to be *asham'd* of being reputed innocent, or to be thought to have a kindness for Religion; but own the seducing men to God with as much confidence at least as others use when they are *Factors* for the Devil: And in stead of lying on the guard and the defensive part, he gave in charge to chuse the other of the assailant. And this method he commended not onely as the greatest service unto God, and to our neighbour, but as the greatest security to our selves; it being like the not expecting

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of a threatned War at home, but carrying it abroad into the Enemies country. And nothing in the Christian's Warfare he judg'd so dangerous as a truce, and the cessation of hostility. Withall, partly and holding intelligence with guilt in the most trivial things, he pronounc'd as treason to our selves, as well as unto God: for while, saith he, we fight with Sin, in the fiercest shock of opposition we shall be safe; for no attempts can hurt us till we treat with the assailants: Temptations of all sorts having that good quality of the Devil in them, to fly when they are resisted. Besides, whereas young people are us'd to varnish o're their non-performance and forbearance of good actions by a pretence unto humility and bashful modesty, saying, they are asham'd

a sham'd for to doe this or that, as being not able for to doe it well, he assur'd them *this was arrant pride and nothing else.*

Upon these grounds his Motto of instruction to young persons was, *Principiis obsta*, and, *Hoc age*, to withstand the overtures of ill, and be intent and serious in good; to which he joyn'd a third advice, *to be furnish'd with a Friend.* Accordingly at a solemn leave-taking of one of his disciples, he thus discours'd: *I have heard say of a man who upon his death-bed being to take his farewell of his Son, and considering what course of life to recommend that might secure his innocence, at last enjoyn'd him to spend his time in making of Verses and in dressing a Garden; the old man thinking*

no temptation could creep into either of these Employments. But I in stead of these expedients will recommend these other, The doing all the good you can to every person, and the having of a Friend; whereby your life shall not onely be rendred innocent, but withall extremely happy.

Now after all these Excellencies, it would be reason to expect that the Doctor, conscious of his Merit, should have look'd if not on others with contempt, yet on himself with some complacency and fair regard: but it was far otherwise; there was no enemy of his, however drunk with Passion, that had so mean an Esteem either of Him or of his Parts as he had both of the one and other. As at his first appearing in publick

lick he was clearly over-reach'd and cheated into the owning of his Books; so when he found it duty to go on in that his toilsome trade of writing, he was wont seriously to profess *himself* astonish'd at their reception into the world, especially, as he withall was pleas'd to adde, since others fail'd herein, whose performances were infinitely beyond any thing which he *was* able to doe.

From this opinion of his mediocrity at best, and the resolution of not making any thing in Religion publick before it had undergone all Tests, in point not onely of truth but prudence, proceeded his constant practice of subjecting all his Writings to the censure and correction of his friends, engaging them at that time to

lay aside all their kindness, or rather to evidence their love by being rigidly censorious. There is scarce any Book he wrote that had not first travail'd on this errand, of being severely dealt with, to several parts of the Nation before it saw the light; nay so scrupulous was the *Doctor* herein, that he has frequently upon suggestion of something to be chang'd, return'd his papers the second time unto his Censor, to see if the alteration was exactly to his minde, and generally was never so well pleas'd as when his Packets return'd with large accessions of objectings and advertisements. And in this point he was so strangely adviseable, that he would advert unto the judgement of the meanest person, usu-

usually saying, that there was no one that was honest to him by whom he could not profit; withall, that he was to expect Readers of several sorts, and if one illiterate man was stumbled, 'twas likely others of his forme would be so too, whose interest, when he writ to all, was not to be pass'd over. Besides, those less-discerning Observators, if they could doe nothing else, he said could serve to draw teeth; that is, admonish if ought were said with passion or sharpness, a thing the Doctor was infinitely jealous of in his Writings. Many years since he having sent one of his Tracts unto an eminent person in this Church, to whom he bore a very high and merited regard, to be look'd over by him, He sending it

it back without any amendment, but with a profuse Complement of liking every thing; the good *Doctor* was much affected with the disappointment, onely comforted himself herein, that *he had reap'd this benefit, to have learn'd never to send his Papers to that hand again*: which resolution to his dying day he kept.

Nor was this caution before the publishing of his Books sufficient, but was continued after it, the *Doctor* importuning still his friends to send him their Objections, if in any point they were not satisfied; which he with great indifference consider'd in his reviews and subsequent Editions: however took more kindly the most impertinent exception,

on, then those advertisements of a different kinde which brought *Encomiums* and lavish praises, which he heard with as great distast as others do the most virulent Reproaches.

A farther proof of this low esteem the *Doct^r* had of himself (if such were possible) would be *meekness* to those that slighted him and disparag'd his abilities; this being the surest indication that our Humility is in earnest, when we are content to hear ill language not onely from our selves but from our enemies: which with how much indifference this inimitable person did 'tis neither easy fully to describe, nor to perswade to just belief. The short is, as he was never angry

gry with his pertinacious dissenters for not being of his minde in points of speculation; no more was he in the least with his scornful Opposites for their being of it in their little value of his Person. And though he had, as well as other men, seeds of incitation in his natural temper, and more then others temptation to it in his dayly and almost intolerable injuryes; yet such was the habitual mastery he had gain'd over himself, that the strictest considerers of his actions have not in ten years perpetual conversation seen his Passi-
on betray him to an indecent speech.

Nor was his *sufferance* of other kinds less exemplary then that
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he evidenc'd in the reception of Calumny and foul Reproach: for though *Pain were that to which* he was us'd to say *he was of all things most a Coward*, yet being under it he shew'd an eminent Constancy and perfect Resignation.

At the approach of Sickn^{ess} his first consideration was, *what Failing had provok'd the present Chastisement*, and to that purpose made his earnest prayer to God (and enjoyn'd his friends to doe the like) *to convince him of it ; nor onely so, but tear and rend away, though by the greatest violence and sharpest discipline, whatever was displeasing in his Eyes, and grant not onely patience, but fruitfulness under the rod.* Then by repeated acts
of

of submission would he deliver himself up into God's hands to doe with him as seem'd him good ; amidst the sharpest pains meekly invoking him, and saying, *God's holy Will be done.* And even then when on the wrack of torture, would he be observing every circumstance of allay: *When 'twas the Gout, he would give thanks 'twas not the Stone or Cramp ; when 'twas the Stone, he then would say 'twas not so sharp as others felt, accusing his impatience that it appear'd so bad to him as it did.* And then when some degree of health was given, he exerted all his strength in a return of grateful recognition to the Author of it, which he perform'd with a vivacious sense and chearful piety, frequently reflecting

reflecting on the Psalmist's phrase, *that it was a joyful thing to be thankful.* Which his transport whoever should attentively observe, would easily apprehend how possible it was for the infinite fruitions of another World to be made up by the perpetual act of grateful recognition, in giving lauds and singing praises unto God.

Upon this score he was a most diligent Observer of every Blessing he receiv'd, and had them still in readiness to confront unto those pressures he at any time lay under. In the intermissions of his importunate maladies he would with full acknowledgement mention the great indulgence, That he *who had in his Constitution the Cause of so much pain*
still

still dwelling with him, should yet by God's immediate interposing be rescued from the Effect.

To facilitate yet more this his serenity and calm of Minde, he lay'd this Rule before him, which prov'd of great use, Never to trouble himself with the fore-sight of future Events, being resolv'd of our Saviour's Maxime, that Sufficient to the day is the evil thereof: and that it were the greatest folly in the world to perplex ones self with that which perchance will never come to pass; but if it should, then God who sent it will dispose it to the best; most certainly to his Glory, which should satisfy us in our respects to Him, and, unless it be our fault, as certainly to our Good, which, if we be not strangely unreasonable, must satisfy

tussy in reference unto our selves and private interests. Besides all this, in the very dispensation God will not fail to give such allayes which (like the cool gales under the Line) will make the greatest heats of sufferance very supportable. In such occasions he usually subjoyn'd *Epietetus* his Dilemma, Either the thing before us is in our power, or it is not: if it be, let us apply the Remedy, and there will be no motive for complaint; if it be not, the Grief is utterly impertinent, since it can doe no good. As also from the same Author he annex'd this consideration, that every thing has two handles; if the one prove hot, and not to be touch'd, we may take the other that's more temperate: And in every occurrent he would be sure to find some cool handle

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that

that he might lay hold of.

And to enforce all this, he made a constant recourse to the Experience of God's dealing with him in preceding accidents, which however dreadful at a distance, at a nearer view lost much of their terrour. And for others that he saw perplex'd about the manage of their difficult affairs, he was wont to ask them, *when they would begin to trust God, or permit him to govern the world.* Besides, unto himself and friends he was wont solemnly to give this mandate, *Quod sis esse velis, nihilque malis*, in his English, *to rather nothing*; not onely to be content or acquiesce, but be resolv'd the present state to be the very best that could be wish'd or phansied.

And

And thus all private concerns he pass'd over with a perfect indifference; the World and its appendages hanging so loose about him, that he never took notice when any part dropt off, or sat uneasily. Herein indeed he was concern'd and render'd thoughtful, if somewhat interven'd that had a possibility of duty appendant to it; in which case he would be solicitous to discern where the obligation lay: but presently rescued himself from that disquiet by his addresses unto God in Prayer and Fasting, which was his certain refuge in this as well as other Exigents; and if the thing in question were of moment, he call'd in the devotions of his Friends. Be-

sides this Case he own'd to have some kinde of little discomposure in the choice of things perfectly indifferent; for where there was nothing to determine him, the balance by hanging even became tremulous, and by a propensity to either side enclin'd to neither, making useless offers, but promoting nothing: which condition of minde he was wont to call *the deliberation of Buridan's Ass*.

Upon which grounds of all other things he most dislik'd the being left to make a choice; and hugely applauded the state of subjection to a Superiour, where an obsequious diligence was the main ingredient of Duty: as also he did the state of subjection unto pressure, as a privilege and blef-

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bleſſing. And though he pray'd as much and withall as heartily as any perſon for the return of the Nation from Captivity, he alwaies firſt premis'd the being made receptive of ſuch Mercy by the intervention of Repentance. He would often both publickly and privately aſſert ſolemnly, *That proſperous iniquity would not be deliverance, but the moſt formidable judgement: That the Nation during its preſſures was under the Diſcipline of God, given up to Satan by a kind of Eccleſiaſtick Censure; and ſhould the Almighty diſmiſſ us from his hands, and put us into our own, give us up to our ſelves, with a Why ſhould you be ſmitten any more? this were of all inflictions the moſt dreadful.* Though with admirable equanimity he

could run over the black Annals of this unhappy Nation while its Calamities were reckon'd up, he could scarce hear the slightest mention of its incorrigible guilt without dissolving into tears; especially when he happened to advert unto the impudence of that Hypocrisie which reconcil'd Godliness and Villany, and made it possible for men to be Saints and Devils both together: whereby Religion grew ruinous to its self, and besides the scandal of such Enormities committed in the face of the Sun, with such pretence to Zeal and Holiness; our Faith became instructed to confute and baffle Duty, the Creed and the Commandements, Belief and Practice being brought
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into the lists, and represented as incompatible ; while the flames intended for the Sacred Lamps, the establishment of Doctrinals and Speculative Divinity, burnt up the Altar and the Temple, consum'd not onely Charity, but good nature too, and untaught the common documents of honest Heathenisme.

And while this publick Soul in the Contemplation of the Mischief which our sins both were themselves and in their issues, great in their provocation and fatal in their plagues, indulg'd unto his pious and generous Grievs, yet even then considering Judgement not to be more just then useful to the sufferers, he found out means from that unlikely

Topick to speak comforts to himself and others.

In that last *Crisis* of our gasping hopes, the defeat of the *Cheshire* forces, which promis'd all the Misery consequent to the sway of a Senate gorg'd in blood, and yet still thirsting more, and of a veterane Army compos'd of desperate Fanaticks engag'd in equal guilts among themselves, and equal hate against the other, and therewithal the Religion, Liberty and Being of the Nation; he thus addresses himself to the desponding sorrows of a friend.

SIR, Sept. 2.

I have received your last, and acknowledge the great fitness of it to the present opportunities under which God hath pleased to place us. If we look about

us there was never any louder call to lamentation and bitter mourning; and the sharpest accents of these are visibly due to those continued Provocations which appear to have wrought all our woe: yet is there not wanting some gleam of light, if we shall yet by God's grace be qualified to make use of it. It is the supreme Privilege of Christianity to convert the saddest evils into the most medicinal advantages, the valley of Achor into the door of hope, the blackest Tempest into the most perfect *oasis* and it is certain you have an excellent opportunity now before you to improve and receive benefit by; and you will not despise that affection which attempts to tell you somewhat of it. It is plainly this; That all kinde of Prosperity (even that which we most think we can justifie the most importunate

nate pursuance of, the flourishing of a Church and Monarchy) is treacherous and dangerous, and might very probably tend to our great ills, and nothing is so entirely safe and wholesome as to be continued under God's disciplines. Those that are not better'd by such methods, would certainly be intoxicated and destroyed by the pleasanter draughts; and those that would ever serve God sincerely in affluence, have infinitely greater advantages and opportunities for it in the adverse fortune. Therefore let us now all adore and bless God's wisest choices, and set vigorously to the task that lies before us, improving the present advantages, and supplying in the abundance of the inward beauty what is wanting to the outward lustre of a Church; and we shall not fail to find that the Grotts and Caves
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lye as open to the Celestial influences as the fairest and most beautified Temples. We are ordinarily very willing to be rich, and flatter our selves that our aims are no other then to be enabled by much wealth to doe much good; and some live to see themselves confuted, want hearts when Wealth comes in greatest abundance: so those that never come to make the experiment, have yet reason to judge that God saw it fit not to lead them into temptation, lest if they had been prov'd they should have been found faithles. And the same judgement are we now oblig'd to pass for our selves, and by what God appears to have chosen for us, to resolve what he sees to be absolutely best for us; and it must be our greatest blame and wretchednes, if what hath now befallen us be not effectually better for us, then

then whatever else even Piety could have suggested to us to wish or pray for. And then, I pray, judge candidly whether any thing be in any degree sober or tolerable in any of us, beside the one great necessary Wisedome as well as Duty of Resignation, and making God's choices ours also. I have been these three weeks under restraint by the Gout and other pains, and am not yet on my legs, yet blessed be God have all causes of thanksgiving, none of repining. And I shall with confidence pray and hope that the great multitudes of persons and families that are now under far sharper exercises, will find as much greater allays and sweetnesses, and the black Cloud (as oft it hath done) vanish undiscernibly.

And when this most unlikely Prophecy became fulfill'd, when that

that black cloud he spoke of, contrary to all humane expectation, broke not in Tempest, but the fairest Sun-shine that ever smil'd on this our Land, when our despairs and resolute despondencies became unravel'd by a miracle of Mercy, which after ages will be as far from giving credit to in its endearing most improbable circumstances, as this of ours (pardon the harshness of a true comparison) is from esteeming at its merited rate; our Excellent Patriot, and best of men, seeing the dawnings of this welcome day, paid down at once his greatest thanks and heartiest deprecations as a tribute to it, passionately fearing what he had more passionately wisht for, suspecting his
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